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ABSTRACT

The purpose of this document is to help people reach out from their own culture in order to more completely interact with those of other cultures. The chapters discuss: the necessity of realizing one's own cultural influence in order to communicate more effectively with those of other cultures; learning how to cope profitably with new cultural surroundings and the shock that results from traveling away from familiar surroundings; finding helpful information about the new cultures that will be encountered; checklists for the traveler and the interpreter in order to insure accurate communication; and recognizing traits in oneself that reflect one's culture. (LL)

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BYU/LRC
General Orientation
Intercultural Communication

Vernon Lynn Tyler

Into Intercultural Communication. . .
Experiential Learning Packets

You can more profitably reach out from your own culture and interact with persons in another culture as you consider:

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1. WHO AM I? After learning your way through this brief experience, you can better realize that every person, including yourself, is culturally influenced.

You will be able to better understand that more than one method of communication can be effective interculturally.

Your communications in another culture can be more flexible and sensitive to the needs of other people because you will understand yourself better.

2. CULTURSHOCK! Your learning from this exposure to the unfamiliar should enable you to recognize signs of cultural shock as you travel away from familiar surroundings.

It can help you realize that what you are experiencing can be a help rather than a hindrance.

This is a first step in learning how to cope profitably with new cultural situations. They can be at least learning experiences and, at best, in spite of discomfort and difference, can be pleasurable memories.

3. BEING A KNOW-IT-ALL-SOME. Read through this introduction to resources. This will lead you to helpful information about the new cultures you will encounter.

You can be as thorough in your studies as you care to be.

4. INTERPRETERS: Using Without Abusing!

The checklist may be a 'lifesaver' for both you and your interpreter as you learn ways of making sure your message or communication is AS and WHERE it should be.

5. THEMES IN AMERICAN CULTURE.

This survey will assist you to recognize what traits others may expect in you, as typically American.

Once you know what you may be like, then the doorway opens to find out what other people in the world are like.

When you have learned your way through these idea-makers, you should be ready to go on to profit from specific country or culture information which becomes available to you.

Included herewith are Intercultural Communications Reports. As you complete these and return them to the BYU Language Research Center, you can anticipate being of help to other intercultural communicators who will follow your lead.

Brigham Young University, Provo, Utah. Language Research Center.

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WHO ARE YOU?

HOW DO YOU COMMUNICATE?

"I do not want my house to be walled in
on all sides or my windows to be stuffed.
I want the cultures of all lands to be
blown about my house as freely as possible.
But I refuse to be blown off my feet by any."

--Mahatma Ghandi

*All BYU Language Research Center intercultural communications experiential learning packets are continuously being refined and up-dated.

An International?

Are there really people who can fit in anywhere? Are there people who can ignore their own culture and accept any other way of life? Perhaps. But most of us have attitudes, emotions, prejudices, habits, and mannerisms that are ingrained in us as part of our culture. Once we learn to recognize these traits in ourselves, then we can get to the business of learning about others.

WHO AM I?

Every morning when you get up, you look in the mirror only to see that person you call yourself staring back at you. What's he like? That mirror doesn't lie.

You remember the famous mirror of Snow White's wicked step-mother. It always answered truthfully to the witch's inquiry as to who was the fairest in the land. One day instead of reporting that the witch was the fairest, the mirror revealed that little Snow Whitewas now the fairest. The wicked step-mother was furious and refused to accept what the mirror said. Hopefully, when we examine just what we are, a product of a culture with attitudes and methods of communication that are not universal, we will not reject them or gloss over them as unimportant.

Before we go any further, let's use a very simple example to see if we can prove a point. Just fill in the rest of the sentence with a word or phrase that you feel best completes the sentence. You can use description words or nouns of fact, either that you feel best describes what you think of yourself.

I am _____.

I am _____.

I am _____.

I am _____.

I am _____.

I am _____.

I am _____.

I am _____.

Now one more question before we analyze what you have written. Do you feel that you are different and unique from every other person? In other words are you one of a kind?

The answer is obvious. Of course, you are the only person in the world exactly like you. And that is good because that is what makes you interesting and remarkable. However, you do have more things in common with members of your own society and country than you do with people of other nations. We, as Americans, have been to the same kinds of schools; we shop in the same kinds of stores; we participate in the same kinds of activities for recreation. So when we talk about what an American is like, we don't mean that there are 200 million carbon copies of the same person, but there are many characteristics and attitudes that you have that are distinctly American and are a result of your living in America.

Take, for example, that test you just finished. Look back over the answers. Americans are highly individualistic and will tend to talk about character traits and feelings to describe themselves, traits and feelings that try to point out how we are different from others. On the other hand, non-Americans often tend to affiliate themselves with the family or a group, and their concept of themselves is bound up in these associations. Now, perhaps you may have defined yourself by talking of the groups that you belong to, but most likely the majority of your answers have to do with you as an individual.

Which is right and which is wrong? Neither. It is not bad to talk about yourself as an individual, nor is it wrong to identify yourself with a group. These ways of thinking are largely the result of your cultural upbringing. For example, the school system in America is constantly trying to help each student as a separate individual, encouraging creativity and unique thought. A good indication of this is the attempt to change from a structured classroom to individual study methods. As a child grows older, his peers encourage him to "do his own thing." The stress is always on being an individual. So whether or not the new school methods are effective or the teen ends up very little different from others in his age groups, the American is trained to consider himself as an individual. Individualistic attitudes are an American trait.

Each culture has its own group of traits that belong to its people just as America does. And it is normal for each culture to feel that its way of doing things is right and superior to anyone else. Perhaps when you are placed in a situation where things are done differently, you will catch yourself thinking, "Back home, they know how to do it right." But, why is it right? "I don't know, it's just better." This is a normal reaction to your own upbringing. Learning to get along in a foreign country will come easier when you understand that there are not right ways and wrong ways to do things, just different ways.

Let's see if we can give you some experience in seeing that two cultures are merely different, not one being wrong and the other right. Select the answer or reaction that you would give. The explanation of why you chose the selection you did will follow. Be honest and select the answer you feel will fit a majority of the cases. These feelings are usually the product of culture.

- ☐ In casual conversation, you would stand approximately two to four feet away from your friend.
- ☐ In conversing with an acquaintance, you would stand very close, within a foot, and as you talked you would breathe in your friend's face.

You probably selected the first situation unless you are an Arab. In America, two to four feet is the polite and customary distance to stand in casual conversation. However, in the United Arab Republic, it is a sign of politeness to let an acquaintance feel your breath as you talk. An American would consider that closeness between casual friends as being rude or strange, but there are no international rules on how far or how close two people should stand. It all comes from what we are accustomed to. Neither is right, and neither is wrong.

- ☐ After working all day at your job, you should stay after and socialize with your co-workers like playing on ball teams together, and plan on leaving for home about seven or eight.
- ☐ After working all day on your job, the time is now yours to spend with your family or in whatever way that you wish.

The second one was your selection, I assume. Americans do not like to be forced into things without having the free choice in the matter. After a day on the job, the time is free for the American to choose if he wants to go home, or to socialize, but he must always feel that the choice is his own. In Japan, however, workers are expected to socialize with fellow workers following work, the most common method being in playing ball together.

- ☐ If a man were walking with another man, it would be unacceptable to hold hands as they walked.
- ☐ If a man were walking with another man, it would be fine and acceptable for them to hold hands as they walked.

Being an American, you probably chose the first example. In Italy, however, it is acceptable for men to hold hands in public with no deviant sexual meaning; it is not unusual. It is not acceptable in America for men to hold hands in public unless one of them needs the physical support. The connotations we, as Americans, place on such actions are a result of our culture, and do not apply in other nations. So what we consider right is in regards to our own standards of normal behavior.

- ☐ It is preferable to evade a direct and forthright answer. It is better to be polite and skirt the subject, leading up to it gradually and indirectly.
- ☐ Being forthright and outspoken is a good quality because it shows honesty and that the speaker is not afraid to say what he believes.

Of course the subject matter will often determine if a direct or indirect answer is needed, but on the whole, Americans prefer that a speaker be forthright and outspoken. We usually equate this directness with honesty. In Greece, it is polite to skirt the issue or subject arriving at it indirectly. They see directness as a lack of finesse. We become accustomed to one way of doing things and it is often difficult to see another way as also being right.

COMMUNICATION CUES

As you prepare to leave for a foreign country, you may be harboring the illusion that you can get along with sign language until you learn to speak the foreign language. Unfortunately, there is not one single gesture or facial expression that means exactly the same thing throughout the whole world. In some countries there are similarities between gestures and expressions we use as Americans, but most likely you will find communications cues, that are natural to you, being misunderstood or misinterpreted.

Of course, most people are understanding of the fact that you are new to their country and do not know their ways, but they can't help but respond to non-verbal cues. You may inadvertently do something that has a very derogatory meaning in their country. So wouldn't it be much better if you were careful and conscious of what you may be accidently communicating?

Here are just a few examples of non-verbal signs that mean one thing in America but mean something quite different in another culture.

Nodding your head up and down to indicate a "yes" answer, and shaking your head from side to side to show a negative answer, may seem to be a univerally accepted sign. But surprisingly enough, in some parts of India and the Middle East, as well as in other part of the world, nodding your head means no and shaking means yes, just the opposite from what we are used to.

In Europe, if you are trying to ask a ticket clerk for one ticket, you may indicate the number you want by raising your index finger to tell him you want one. Don't be surprised if you are given two tickets. In Europe, if you are counting on your fingers, one is indicated by the thumb.

In America, if someone is introduced to the family, they are also introduced to the children. However, in many other countries, the children, being taught to be respectful of adults, are not introduced. An American may greet a child, but this would be awkward for the child because he did not expect to be greeted by an adult and would not know how to respond to such a greeting.

Handshaking is the most common greeting in America for meeting both men and women. Countries that do not normally use the handshake, have become somewhat accustomed to the American custom. However, in the Asian countries it is often not polite to shake hands with the ladies. On the other hand, in Germany you must shake hands with everyone to be polite.

To impress someone with your honesty and trustworthiness, you, as an American, would probably look directly at them and tell your story. We even have a phrase for it. If you think someone is lying to you, you may say, "He couldn't look me straight in the eye." However, in Puerto Rico and other countries, looking down would indicate respect and obedience, rather than being an admission of guilt or trying to avoid a confrontation. It is also impolite in America to stare too long at a person. This is, perhaps, why the Frenchman's tendency to hold a gaze is interpreted as being forward.

Such a simple gesture as waving good-bye doesn't always communicate a farewell. If you wave good-bye to a South American, holding your hand erect and wagging the fingers, they may return to you and ask what more you want rather than leaving. Our gesture to come is done with the palm up and wagging the fingers toward us; however, in South America the gesture meaning to come is done with the palm down, much like our common way of waving good-bye.

It seems a natural and complimentary gesture to us as Americans to pat a child on the head. In Thailand this would be a serious mistake. In this Oriental country, the head is considered sacred, and no one is allowed to touch another's head without his permission. You would never see a father carrying a child on his shoulders allowing the child to hold onto his head as you would here in America.

This list of gestures is by no means complete. There are dozens of gestures you use that do indeed communicate something to a person of your own culture who is accustomed to this same sign. Do not be surprised if gestures you make are not understood or are misinterpreted by a native of a foreign country. The most important thing you can do is be aware and observant. If you are aware of the fact that many gestures do not communicate, you can lessen the number of embarrassing moments when your gesture does not communicate what you intended it to.

CULTURAL UNIVERSALS

So just what can you rely on when you go to another country? If gestures mean different things, if facial expressions are not always indicative of what you usually interpret them to be, how can you figure out if you are making yourself understood. How can you figure out what people are really feeling?

People are people no matter what country they live in. Everyone responds to love and concern and is upset by indifference or antagonism. Every person has certain feelings, emotions that go with being human. They love their parents and friends; they become angry; they are respectful to certain members of their society; they are all concerned with working and providing good clothing, and shelter for their family. The whole difference comes in the fact that different cultures have different ways of handling and showing these

universal feelings--ways that you are not accustomed to. The things that make you angry may not disturb an Oriental. Or, it may make you feel more at ease to try to get on a casual basis with an older person, but in their country, it may be very disrespectful for a younger person to treat an older person as an equal.

WHAT CAN YOU DO? Remember that situations will be different than they are here in America; ways of doing things and communicating that are just as good and correct as the way we do them here, only different. Remember that you are the foreigner. You are the one that is different. Learning the language will overcome a lot of the trouble you have in communicating, but learning what is polite and acceptable in their particular country will help you get along.

You don't have to give up being an American. On the contrary, it often ends up amusing to see someone trying to be something he is not. You have peculiarities and habits that mark you as being an American. Once you know that these ideas and habits you have are because you were raised in the United States, it is easier to understand that other people have ideas and habits because they were raised in their culture. Since you are a visitor, you are going to have to be the one that gives, that learns to adapt to other ways of doing things.

Things to do:

Learn the language.

Be observant and learn from your mistakes and miscommunications.

Try to understand that this new culture is as good as your own, just different.

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CULTURAL SHOCK: SYMPTOMS AND CURE

Will fall asleep or mind will wander in meetings because he cannot understand what is being said.

Sees the natives as being stupid and inferior in intellect.

Will speak more loudly to make himself understood rather than more slowly.

Is overly concerned about cleanliness and health. Thinks all food, bedding, dishes are dirty.

Finds food unappealing. May have some stomach upset particularly if there is a change in climate.

Clings to things which are familiar and remind him of home. Remembers how good everything is at home.

General feeling of helplessness.

This traveler, whether he knows it or not, is suffering from a common malady. The symptoms add up to only one diagnosis--cultural shock. Fortunately, the disease is not fatal. In fact, it is an ailment that affects most travelers abroad either mildly or severely. The cure is available through recognizing that negative reactions are often caused by cultural shock and through learning why things are done differently in this new culture. The patient may even recover knowing and enjoying more about his new country.

CULTURAL SHOCK

It's all in your head.

Remember, that's what your mother used to say when you said you didn't like something without really trying it. But somehow we never seem to quite overcome that trick of our minds that tells us something is so when it isn't.

Cultural shock is all in your head too, but even so the feelings of frustration and homesickness are very real. Cultural shock is a coined phrase that describes how our minds tell us to react in a new and different country. Our reactions, based on information from our native culture, may be unfair and untrue. In these cases, you can't always trust your instincts. For instance, your first reaction might be that raw fish is terrible to eat. Actually, it may become one of your favorites after getting used to the dish. Or, you may think the people of this new country are of a lower intellect because they haven't had much education. After you get to know them, you might find that they are an intelligent, sensitive people. You may have misjudged them because you have been accustomed to other ways of showing intelligence.

How does the traveler grapple with cultural shock? You are not afraid or worried by things that you are familiar with. So knowing the symptoms and why you react the way that you do is half the battle. The cure is permanent when you use the disease to learn and profit from your experiences.

SYMPTOMS:

General feeling of helplessness: It's only normal that you should feel confused, lonely, and frustrated by being in a strange country without the ability to really make yourself understood. Don't become discouraged by this feeling of inadequacy. It will be eliminated by learning the language and becoming familiar with the country.

Finding food unappealing: Part of your stomach trouble is physical. The change of climate, particularly if its from temperate to tropical, is hard to adjust to. However, realize that new, carefully prepared food is not dirty, but more likely it is just unfamiliar to you. Try some new dishes, and you may find a few new favorites.

Speaking too loudly: I'm sure you've seen the stereotyped American in the movies or on television who shouts in English to a native to try to make him understand. Most likely the person you are attempting to communicate with will not be hard of hearing, but just less than fluent in your language. Speak more slowly to be better understood.

Lack of attention in meetings: New arrivals in a country are easy to spot in meetings. They're the ones that are dozing peacefully or the ones with the dreamy, far away look. Because the new arrival has a hard time understanding the language and what is being said, his mind will wander. Again, once you learn the language, this problem vanishes.

Sees natives as stupid: You are entering a different country. The natives may appear to be stupid, unlearned, and inferior. You must realize that you are conditioned by your own culture to evaluate intelligence by one set of characteristics. After getting to know individuals, you may find that these new people are sensitive, intelligent individuals. Beware of judging by American standards.

Concerned with cleanliness: One of the most common reactions for the new arrival is to become overly concerned about cleanliness and health. You may find yourself thinking that the food, the dishes, the bedding, the houses, and the people are dirty. Of course, you should take proper precautions with inoculations and become aware of what real health hazards there are in this new country. But, you may find yourself overly concerned with small cuts or with symptoms of imaginary diseases. Most of these feelings will disappear after making yourself at home and familiar with the country.

Clings to home: Everyone is more secure with familiar, loved things and people around him. The new traveler may be homesick for things like they are at home, and somehow he can only remember how good everything was. You may find yourself longing to see the people and places you are familiar with. You may find yourself always comparing items and customs in the new country with the things at home. Or, you may seek out those from your home country rather than making friends with the people of the new country. Again, make the effort and you'll grow to love this new country and the people as you get to know them. When you return home, you'll likely miss the friends and places you have become acquainted with.

THE CURE:

Half the cure of cultural shock is realizing that you have the disease. And the other half is using your sensitivity to this new culture to learn and make it a positive experience. Once you realize that your trouble is due to your own lack of understanding of other's cultural background and your lack of a means to communicate, you must also realize that you can gain this understanding and these means of communication. And the sooner you do gain this understanding, the sooner cultural shock will disappear.

The miracle drug for cultural shock is language. How can you make new friends, communicate your feelings, or make this new country your home if you do not know the language? Granted, learning a new language is difficult but certainly not impossible. Once you can carry on a friendly conversation in the market with a neighbor, or following a meeting, a whole new world of cultural meaning opens up to you. Once you find out why these strangers allocate their time and money in certain ways, what things are important to them, and what they usually talk about, it will be easy to start talking and get acquainted.

With your new language skill you can join in the activities of the people. Activities become more meaningful to you when you are involved. Understanding the ways of people is important, but this does not mean that you should try to "go native." You are an outsider. You are a product of your own culture. But just because you are an American does not mean, however, that you cannot fit in. You should try to join in as much as you can without giving up your own identity. What happens is that you are developing two patterns of behavior.

One of the major causes of cultural shock is that the traveler continues to live in his own culturally dictated life-style. In doing so, he makes more problems for himself because things will definitely be done differently, and the traveler must be ready to adjust to the differences. Unfortunately, the traveler may have an egocentric bias which says that if something makes good sense to him it should make good sense to everyone. But he doesn't realize that his idea of good sense most often comes from his culture. So what makes good sense in America will not necessarily make good sense some place else.

Overcoming cultural shock is a powerful learning tool. Although the new traveler may go through frustration, discomfort, and anxiety, these are all instrumental in the process of self understanding and personality development. Because each individual must deal with situations himself, this confrontation helps the individual learn. Being placed in a new country helps the individual learn about new places and new customs. Hopefully, you will find that one culture is not necessarily better than another. You will discover instead that these are just two different ways of living.

PRESCRIPTION:

Every good doctor in helping you overcome a sickness gives you some suggestions to make your cure more rapid. Here are a few suggestions to help you counteract the bad effects of cultural shock.

Before you leave. Before departing for your new country, find out as nearly as you can what it is going to be like. Learn all you can about the people, the customs, the food, the housing facilities, the towns, and the way of life. This is a good start in making things more familiar to you so that the adjustment won't be as harsh. See the pamphlet on how to find more information in this packet to help you know where to start and how to go about looking for information.

After you arrive. There are two key words that will help you more than anything--look and listen. Keep your eyes and ears open, and notice certain polite gestures or what the natives doin certain situations. Then if you are observant, the reasons for their actions may be easier to understand.

But most important is to avoid judging hastily anything you observe. You are trained by your culture to react in certain ways and these reactions will most likely be inaccurate for this new culture. Don't pass judgements.

WHAT DO YOU KNOW ABOUT CULTURAL SHOCK?

The following pages are some exercises to test what you have learned about cultural shock. Read through the example and pick what you think is the correct answer. Then turn to the page indicated in the parentheses at the end of the answer. If you are correct, the explanation will tell you why you selected the right answer. You will be told to proceed to the next exercise. If you are incorrect, you will be directed to the correct answer.

EXAMPLE 1

You have been in the country a couple of weeks now. Some of the excitement has worn off and you are settling down to the business of feeling at home. You realize that many of your uncomfortable feelings are the result of cultural shock. What should you do to hurry up the cure?

Answers:

(1) Try to ignore your feelings in hopes that they will lessen with time. (see page 6)

(2) Learn to laugh at your mistakes and ease the tension. (see page 7)

(3) Resolve yourself to the fact that you are an American, and ridding yourself of these uncomfortable feelings would be next to impossible. (see page 8)

WRONG. It's not going to get you anyplace to avoid the situation. The only way to overcome cultural shock is to face the problems head-on. Do something about it, like laugh a little. (see page 7 for correct answer)

Right you are! A sense of humor works wonders in dispelling unpleasant feelings. It's pretty hard to remain tense and uninvolved when you're laughing. (Go to next example on page 9)

You are, indeed, an American, but there is no need to think that you will never be comfortable in a foreign country. It is possible not only to eliminate unpleasant reactions, but enjoy yourself and remain true to your own identity. (see page 7 for correct answer)

EXAMPLE 2

Now that you've been in your new country awhile, you've noticed that the people still don't accept you as one of them. They still consider you an outsider. You want to hurry up the process of getting to know them and having them get to know you. What do you do?

Answers: (1) Be very conscientious and try to act and dress as much like the people as possible. (see page 10)

(2) Don't expect them to ever really consider you as one of them. (see page 11)

(3) Pick a middle of the road approach. Try to avoid those habits that mark you as an American while learning to accept their peculiarities. (see page 12)

Not quite right. It's impractical to think that you can lose your identity and become a native of another country other than your own. The danger of trying to "go native" is that you may not adapt that which is typical, so instead of becoming more acceptable, you may only become more laughable. (see page 12 for the correct answer)

No, you don't have to remain apart from the people. It will take years to lose all of those habits and peculiarities it took a lifetime to form. Besides it is not desirable to try to completely lose your identity. (see page 12 for the correct answer)

Yes, this is probably the best approach. Be true to yourself, but be able to give up some habits that separate you from the people. Be able to adapt to their differences as well. They will be able to respect you as an accepting, understanding person. (Go to the next example on page 13)

EXAMPLE 3

Your friend George has just arrived from the United States. He is excited to be here in a foreign nation. George has always been an easy-going guy, but in the next couple of days, you notice that he seems to be obsessed by cleanliness. He nervously washes too frequently; although the bedding he is given to sleep on is clean, he **is skeptical** he will not try any of the native dishes and eats only foods that are familiar to him. He has become unreasonably upset by a small cut on his hand. What's wrong? What can you suggest he do?

Answers: (1) He has just become a picky person, and you'll have to adjust to his peculiarities. (see page 14)

(2) He is probably one of those people who cannot adjust to a foreign way of life. (see page 15)

(3) His reactions are normal, and you should be patient and help him get better acquainted. (see page 16)

WRONG. He probably hasn't changed. More than likely he is suffering from cultural shock. (see page 16 for the right answer)

He may be one who cannot adjust, but I doubt it. People who can never adjust are rare. He's not really that abnormal as this obsession with cleanliness is a symptom of cultural shock. (see page 16 for the correct answer)

Exactly right. Being obsessed with worrying about cleanliness and health is one of the symptoms of cultural shock. It is a normal reaction in new travelers and there is a simple cure. Help him get acquainted and become comfortable with his new surroundings. Familiar things are not fearful. (Go on the the next example on page 17)

EXAMPLE 4

You've been in this new country a month or two, and you find you have a real problem keeping your attention focused on the speaker in meetings. Although you don't fall asleep like some others, you find yourself daydreaming. What should you do?

Answers: (1) Time will cure all. Don't worry about it. (see page 18)

(2) Language is the key. You'll be able to understand and enjoy more as your work to understand the language. (see page 19)

(3) It's just a bad habit you'll have to overcome. (see page 20)

Time will cure a lot of things, but this is one problem you had better actively work on. Once you can converse in the new language, you'll find speakers more interesting. (see page 19 for the correct answer)

Yes, indeed, language is the key. Meetings will definitely be more interesting if you can understand what is being said. Studying is fine, but try some casual conversations maybe following the meeting with the natives. Once you feel at home in the language, you'll be able to focus your attention.

It might be personal, but more than likely after you learn the language, you'll enjoy speakers more. (see page 19 for the correct answer)

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BE A KNOW-IT-~~ALL~~ SOME

BE A KNOW-IT-SOME

It's all set, you're going!

You've started planning the clothing and other necessities that you're taking with you. You've got your itinerary or at least a good idea of what general area you'll be in. What specifically can you do, besides start learning the language, to help you overcome that little bit of fear you have about the prospects of going to a foreign country? Try to learn as much as you can about your new country before you leave.

If you are going to live abroad, knowing all you can about the country and customs before you get there will help in adjusting more easily. Who knows how much of the information will come in handy while making friends with natives? Everyone is flattered by a visitor who has taken the time to learn about his country and his town.

If your family is going with you, studying can get them excited about the new country they'll be visiting, and some of the fain of leaving friends and familiar surroundings will be replaced by the anticipation of arriving in the country they have studied about. Instead of just moaning about leaving good friends, the children will look forward to seeing a real, live kangeroo, or seeing if the Dutch really do wear wooden shoes, or seeing a live Japanese garden like the pictures in the books, or getting to wear a handmade poncho from South America.

How do you go about this learning process?

START WITH A MAP. Check a world globe to make sure you know just exactly where your new country is and what other countries are around it. Then get the most detailed map you can of the country you'll be living in and hang it in an accessible place where you can look at it often. If you'll be following an itinerary, trace it out on the map. If you'll be in a general area, mark the borders of the area

you'll be in. You can learn a lot from this map. You'll become acquainted with the names of the major towns, the rivers, the mountains, or the bodies of water. You'll find that if you have a picture of this map firmly in your mind, as you see the towns, rivers, mountains, your mental map will become a living map in your mind. If you know the layout of the area, you won't become disoriented as easily when a native mentions other places nearby. Perhaps you'll even be able to open new conversations or make new friends because you are acquainted with your surroundings.

LOOK IN THE LIBRARY. Go to your local library and go through the material they have on your country. You can get the basic statistics such as the number of people and the size of the country, the major industries, and other such general information from the encyclopedia. But the library will have other books on the country you'll be visiting. It will probably be too time consuming to read in detail everything the library has, so skim it and just read that information that is the most interesting to you.

A good way to skim a book is to first check the table of contents in the front of the book. From the titles of the chapters, you can decide if you want to read in any more depth. If you are interested in one particular town or custom, the index in the back of the book would be the best place to look to see if this book offered any information. But watch out. Be sure to check to make sure the books are up to date. Much of the material may be too old to be useful.

Check out some of the most interesting books, perhaps the ones with pictures, and take them home to the family. It might be exciting for the family if each one was assigned to become an expert on an area. Then when you are reviewing your trip, have each one tell what they have discovered about their area. You might also try preparing some of the foods you'll be eating.

CHECK WITH THE LRC LIBRARY. The Language Research Center in Provo, Utah has a small library with information on specific countries and on overcoming cultural barriers. They will be glad to supply you with more specific information on the art of cross-cultural communication, on how to use an interpreter, or on cultural shock and how to overcome it. They also have orientation packets for individual countries. Each packet contains a suggested reading list for more information.

The LRC also has access to films on many of the major countries. If you are close to Provo, you can arrange to view these films through the Language Research Center. You might also check with your local library to see if they might have some films available.

Two books that are now in the LRC library and may be available in your local library are helpful introductory handbooks to the problems of living and working abroad.

Keeping Your Family Healthy Overseas. James P. Carter and Eleanora de Antonia West, (New York: Delacorte Press, 1971), 232 pp.

An excellent reference handbook when the traveler is planning on taking his family (especially small children) overseas. This book contains general instructions on packing and tips on making the adjustment period easier on both parents and children. Includes sections on household help, nutrition, schools, care of pets, etc. Covers possible medical problems that may be avoided through proper preparation, and steps to take in case the problems do come. The last chapter halps the family know what to expect upon re-entering the USA.

Living Overseas. Louise Winfield, (Washington, D.C.: Public Affairs Press, 1962) 234 pp.

Very readable discussion of ways to aid in adjusting to a new country. The author uses many personal experiences making the discussion more interesting. Excellent in-depth discussion on how to handle yourself as an American as a guest in a host country. Gives suggestions for other sources of material.

These books can be checked out to you personally from the LRC library, or, if you prefer to have your own copies, writing to the publishers would be the best approach.

SEND FOR INFORMATION. After exhausting the above three sources, you may still want more information. There are several sources that you can send to for information on specific countries.

For general introductory information more up-to-date than information in an encyclopedia, you can send to:

Department of State
Superintendent of Public Documents
U.S. Govt. Printing Office
Washington, D.C. 20402

They have pamphlets called "Background Notes" on different countries. They cost 10¢ for each pamphlet. Included in these notes are other sources of information on each country. Be sure to specify for which countries you want the "Background Notes."

Travel agencies and airlines that serve your new country often have colorful brochures on the people, scenery, and an introduction to customs. These brochures are designed to be given to tourists, yet they often contain much interesting background materials.

For the major countries, the embassies in Washington D.C. may have a cultural attaché specifically to help those going to his country. Several embassies have information centers in New York that give out information on their country.

TALK TO PEOPLE. One of the best sources of information on what a country is like to another American can be found through talking to others that have been to that country. They've had to make the adjustments and know first-hand many of the problems you may face. If you've read up on your new country, you'll probably have some specific questions that these people can help you answer. Remember that these people have already been through their adjustment periods so they may like or dislike things about the country that may not strike you the same way. But people who have been there are a great source of information that should not be overlooked.

INTERPRETERS: USING WITHOUT ABUSING

RELAX -- that's a special key to effectively communicating your message when using an interpreter. Usually you will be speaking with friends who are anxious to hear what you have to say and your interpreter makes it possible for you to speak to them.

The following suggestions on using an interpreter are just that -- suggestions. They should be adapted to your circumstances and time limitations so that you can best use, without abusing, your interpreter.

A. BEFORE MEETING YOUR INTERPRETER:

[] 1. Survey the situation

Try to learn as much as you can about the situation in which you will be expressing yourself. Where will it be? Who will be there? How long will you be expected to speak? Does this include time for interpretation? (Interpreting often doubles your speaking time. If you are asked to speak for an hour, plan half an hour's worth of material to allow time for the translation, unless you are sure simultaneous translation is available.)

[] 2. Organize your message and make a list of difficult phrases

Organize as much of your message as you can into short thought groups. Make up a list of words, phrases, and illustrations you intend to use which might give difficulty to an interpreter. (E.g., technical terms, familiar expressions which are hard to understand for those who have learned your language primarily from printed matter.) It may be possible to have these phrases translated so that you can give or send them to the interpreter before the presentation.

Be sure your development of ideas is straightforward, without flashbacks, parenthetical additions, or footnote references. Examples should be clear, positive, unambiguous, and universal. Avoid plays on words (e.g., "Plan your work; work your plan.") If you must use one, be sure to explain it.

Review your message, if possible, with someone who speaks the host language. They may be helpful in pointing out areas that will be difficult to translate.

[] 3. Remove jokes or humorous references

Avoid jokes or humorous references unless you have obtained these from representatives of the people to whom you are to speak. What is humorous in your own culture may not be humorous, or may even be offensive, in the host culture.

[] 4. Learn significant words, phrases, quotations, etc.

Try to learn significant words, phrases, locally favorite quotations, greetings, and positive colloquial terms appropriate to the culture/language area in which you will be presenting your message. Also learn when and where these can be used most effectively. However, your use of a few phrases may give the impression that you know more than you do. So be prepared to say something in the host language such as, "That's the limit of my present knowledge, but I am willing to learn more." Persons who have gone before you or who will coordinate your visit can help you with learning these phrases.

[] 5. Have quotes and captions translated

Whenever possible, have quotes, scripture references, captions for visual aids, or other resource materials you plan to use, translated. Translation Services or the Language Research Center may be able to provide these for you if sufficient time is allowed. Otherwise, you will want to send the interpreter copies of these materials before your presentation.

[] 6. Send interpreter a copy of presentation
If possible, send a copy of your presentation to your interpreter ahead of time. You might also send a list of questions you expect your listeners to ask and tentative answers you might give to those questions.

[] 7. Practice delivering message
Practice delivering your presentation so that sentences are clear and meaningfully paced (not too fast or too slow and not as if they were being read). Eliminate "uh's" and unnecessary interjections, such as "you know," or "etcetera, and so forth."

[] 8. Practice with a stand-in interpreter
If possible, have a speaker of the host language react to a practice presentation of your message. Or, get a friend or member of your family to act as your practice interpreter, translating your message from English into more simple English paraphrasing. This may give you some idea of problems which may arise in translating your ideas into another language.

B. GETTING TO KNOW YOUR INTERPRETER:

[] 1. Determine interpreter's method
Before your presentation you should ask what method your interpreter prefers as interpreters vary in experience, language background and method preference. If possible, work with the interpreter before the actual presentation.

[] 2. Adjust your presentation to the interpreter's method
Inexperienced interpreters tend to translate word for word. You should plan to:
a. Keep it simple! Speak in brief sentences using a minimum number of words to express complete thoughts.
b. Avoid using many adjectives, parenthetical statements, compound phrases, or vague references to other ideas.

Experienced interpreters will probably want to interpret complete thoughts. You should plan to:
a. Speak in short thought groups or paragraphs. Let the interpreter translate before you proceed.
b. Avoid "flowery" terms and phrases, long quotations, extensive outlines, or giving more than two points at a time.

Very able interpreters often translate simultaneously, speaking as you do. You should plan to:
a. Speak in a natural voice and moderate rate of speech. You do not want to rush or "drown out" the interpreter.
b. Give your thoughts as freely as possible without letting the interpreter's speaking bother you.

Whatever the skill of your interpreter, there are certain things you can do to enable him to aid proper delivery of your message:

[] 3. Pre-arrange signals to use
Decide with he interpreter what signs can indicate when you may be going too fast or too slow or when the audience may not be understanding what you are saying. These signs may be some unobtrusive hand signal or you could place cards with the words, "Too fast," "Too slow," or "Not understood" where the interpreter can point to them as necessary.

[] 4. Extend freedom to the interpreter to interject explanations
Give the interpreter freedom to interject explanations or clarification of terms or visual aids as necessary.

[] 5. Determine an appropriate method to thank your interpreter
In some culture/language areas, it can be embarrassing to be thanked in public. In others an interpreter would lose face if not thanked publicly. Find the appropriate way and place to show your appreciation. A third person from the cultural area can help you determine what to do.

C. ACTUALLY WORKING WITH THE INTERPRETER:

[] 1. Speak to the audience rather than to the interpreter
A good rule is to speak slowly, distinctly, and directly.

[] 2. Allow the interpreter more access than you take to the microphone if only one microphone is being used. Too much back and forth use of a microphone can distract from your message.

[] 3. Be sure your interpreter can see your lips, facial expressions, body movements, and any visual aids you may use. These frequently convey more than your words.

[] 4. Out of the corner of your eye, watch your interpreter. Looking directly at him may cause nervousness or embarrassment. If you note a puzzled expression or if you receive a pre-arranged signal, rephrase what you are saying in more simple terms.

[] 5. Never ask an interpreter publically if you are being understood. Avoid looking at the interpreter as if to say, "What is the problem?" Use a pre-arranged signal as suggested above. Respect the integrity of the interpreter enough to avoid embarrassment, which may occur in some language/culture areas. If you give any indication that the interpreter is not doing an excellent job, even if you do not have time to prearrange signals, it would be best for you to restate or rephrase rather than embarrass your interpreter with direct questions.

[] 6. If your interpreter asks a questions, answer it in as simple terms as possible. Avoid big words or lengthy explanations. You may look briefly at the interpreter when answering a clarifying question. However, avoid smiling or nodding affirmatively as this may be interpreted as being condescending. Return as quickly as possible to your presentation. If questions are frequent, this is usually a sign of vague use of terms or a too complicated message.

[] 7. Give your interpreter a chance to explain visual aids as necessary. Be careful to avoid interrupting the interpreter--the same as you would not want to be interrupted. A prearranged signal may be used to indicate readiness to move on.

[] 8. If appropriate, you may want to express appreciation simply as you conclude your presentation. If this is something that should be avoided, find an appropriate manner to thank your interpreter in private (see B.5. above).

D. AFTER DELIVERING YOUR MESSAGE:

[] 1. Follow up your experience by taking a few moments with the interpreter, preferrably in private, to determine what in your presentation seemed most helpful to the interpreter and what seemed to be the greatest challenge.

2. Take notes to apply in making your next experience easier. These notes may be shared with others who may use the interpreter or who may follow you to this cultural/language area.

3. Where possible, keep a list of newly defined words or phrases. Pass these on to Translation Services and to those who may follow you in the cultural/language area. Be sure to verify that you accurately recorded the new translations.

Learning to work with an interpreter is a skill. We congratulate you on the skill you have developed already. Keep working! Also, you can help others by sharing any observations you have concerning work with an interpreter. Send your suggestions to the Language Research Center, 162 FOB, Provo, Utah 84602.

1. BEFORE MEETING WITH YOUR INTERPRETER:

2. GETTING TO KNOW YOUR INTERPRETER:

3. ACTUALLY WORKING WITH YOUR INTERPRETER:

4. AFTER DELIVERING YOUR MESSAGE:

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THEMES IN AMERICAN CULTURE

In every culture there are certain feelings or assumptions that influence how the members of that culture act and determine what value they place on certain things and ideas. Descriptions of these feelings and assumptions are here called themes.

Themes are a way of discussing a culture, using examples of behavior and attitudes as ways of illustrating the theme. For example, Americans seem to believe that the most admirable trait is to do well in business and become wealthy. This theme is illustrated by the fact that Americans treat the wealthy men of their communities with the most respect. On the other hand, the Asian cultures seem to believe that the most admirable trait is wisdom. Thus the most respected men of their communities are not necessarily the wealthy ones but are the old men that have shown the most wisdom.

When we know what assumptions the culture makes, then we are more able to predict how the members of the culture will act in situations that would involve the theme. For instance, we know that Americans are a time-conscious people. They believe that promptness is an admirable quality and that being late is an indication of a lack of concern and inefficiency. This belief can explain to a South American, who is not as concerned with time, why Americans always seem to be in a hurry, why they expect others to be on time for appointments, and why they apologize for being a couple of minutes late.

If we, as Americans, can understand some of the themes of our own culture, then perhaps we can understand that other cultures have a different set of themes that affect their behavior. South Americans are not being rude when they don't arrive at meetings on time. Germans are not being cold and unfriendly when they won't smile as you pass them on the street. Orientals are not odd because they try to build their homes in harmony with the spirits of the hills and trees

surrounding the area. These are reactions we may have because we are judging their behavior from an American outlook.

Each person has an outlook that is colored by the feelings and assumptions of his culture. Often how we see ourselves is not the same as the way foreigners see us. For instance, an American was asked to describe what an American is like. He may say that an American is a man with energy and ambition. He is independent and self-confident, yet friendly and straightforward in manner. However, this isn't the same picture that the foreigner sees. The foreign eyes may see this same American as being awkward, well-meaning, and embarrassingly friendly. He is perpetually impatient and possessed with an annoying sense of superiority. Why do the descriptions differ? The answer lies in the fact that each observer was influenced by the underlying themes of his own culture.

In gathering these descriptions, we have been attempting to identify some traits or trends that are typical for a majority of Americans, the things that make Americans alike. But every person is an individual. So everyone will be an exception to some of the traits described. If we say that an American is usually competitive, yet you very rarely feel an urge to compete and win, this does not mean that you are unAmerican. These themes attempt to identify assumptions and feelings that most Americans have in common.

The following are brief explanations of twelve American themes. These twelve are by no means complete, but they are guidelines to help begin examining what the American culture is. One way to isolate a theme in any culture is to contrast it with beliefs in other cultures. Therefore, examples contrasting these American themes to other cultures are given. Also included is a brief comment on how each of these American themes are similar or different than the LDS beliefs.

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INTERCULTURAL COMMUNICATIONS
THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Related Themes:

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

VIEW OF AGE

1.
CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

In America, youth is the magic word. It is desirable to be young (from late teens to early 30's). The whole emphasis of advertising is to associate products with youthful, beautiful people. Also there are many products on the market designed to try to help the American keep a youthful complexion, a youthful figure, etc.

There is nothing desirable about growing old. Age is not usually respected automatically. The older person is respected as long as he can communicate and interact with young people. Often older people are placed in rest homes so their children will not have to care for them in their own homes.

People often try to keep the illusion of youth by wearing clothes suitable for younger generations, or by acting younger than they are.

Youth are encouraged to become independent rapidly. Children are encouraged to think for themselves and make their own decisions.

See page ___

2.
American CONTRAST:

The most obvious difference from the American viewpoint is in the Asian culture. The aged receive the best of everything and are considered the head of the household. Children are expected to care for their parents and the advice or decisions of the older ones are usually followed by the younger. Age and wisdom are respected.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

In the LDS culture, members are taught to respect and honor their parents. Age and experience are usually respected more often by LDS youth than they are by the average American youth.

Selected References: (Readings, persons, other)

Other validation:(+ Up-date provisions)

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APPLICATION: Prescriptive Intercultural Communications Transfer: Intercultural writing, adaptation, translation:

Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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AREA: [ ]English [ ] Latin America [ ] Asia
[ ] Pacific [ ] Europe/Near East/Afr.

Related Themes:

CULTURE: American
Language(s):

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TAXOS 4
Terms 5
Non-Verbal Cues 6

GOVERNMENT AND LAW

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

A lot of government power rests in local governments. Any plan to take more power away from local governments is looked upon with suspicion. It is largely a decentralized government.

Politics exist in a two-party system, Republican and Democrats. There are minor political parties, but these do not usually have enough support to carry elections.

Americans feel that it is reprehensible to use favoritism and worse for public officials to show it.

Most Americans feel that personally laws have an informal leeway, but that law enforcement machinery is not flexible and should not be flexible.

There are many unwritten rules that are considered binding such as the sense of fair play, waiting in line, etc.

2. American CONTRAST:

Some other nations have a strong ruling party. The change of government from one party to another is sometimes violent.

In South America it is common procedure to use influence or bribery to sway law enforcement officials.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS believe that the laws of the land should be upheld and obeyed. The idea of trial by jury of peers is used in church courts. They believe that the Constitution on which the government is inspired of God.

Occasionally the church uses its influence to encourage members to vote against measures which are contrary to the teachings of the church.

See page ___

Selected References: (Readings, persons, other)

A Sociological Almanac for the United States, eds. Murray Gendell, Hans L. Zetterberg, Scribner's, New York, 1964.
The Silent Language, Ed Hall's, Doubleday & Co., 1959.
The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

Other validation:(+ Up-date provisions)

See page ___

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INTERCULTURAL COMMUNICATIONS
THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

Related Themes:

CULTURAL THEME:

FAMILY LIFE

1.
CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

The family usually consists of a two-generation nuclear group. Marriage is considered a contract that can be terminated by death or divorce. Blood relationships can never be denied, but in-law relationships can be terminated by divorce or death except if both parties want the relationship to continue.

Relatives tend to be those with whom a close relationship is maintained. For instance, if one person is close or good friends with a cousin, they are considered a relative and a responsibility exists. However, if one does not have any contact with a cousin they are usually not considered relatives.

The oldest son in the American family does not have any more legal claim to the family fortune than do the other members of the family, male or female. Sons are desirable to carry on the family name, however, it is not a disgrace to have only daughters.

There is a movement concerned with population control that wants to restrict each family to two children. However, this decision is up to the parents.

2.
American CONTRAST:

Many other cultures have large family units particularly in kinship oriented societies. Relationships are not contract oriented. If one is a kinsman whether through marriage or blood, a responsibility exists.

In Spanish cultures, it is an important consideration if the client is a kinsman or not. Businessmen will favor their kinsmen.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

In the LDS culture, the family unit is the most important organizational group. Great emphasis is placed on building a good relationship especially between children and parents. Older persons and those in authority receive more respect than is usually given in the average American home.

Also marriage contracts cannot be easily broken. The family relationship is considered an eternal one, while the average American considers the relationship terminated at death.

See page ___

Selected References: (Readings, persons, other)

Comparison of Anglo-American and Spanish-American Cultures ERIC Reports, Dept. of HEW

Research paper by Ed Platt

The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

Other validation:(+ Up-date provisions)

See page ___

APPLICATION: Prescriptive Intercultural Communications Transfer: Intercultural writing, adaptation, translations

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THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia [] Pacific [] Europe/Near East/Afr.

Related Themes:

CULTURE: American

Language(s):

CULTURAL THEME:

Level: EMIC(dominant) 1, Sub-Cultural 2, Encyclopedic 3, TABOOS 4, Terms 5, Non-Verbal Cues 6

EDUCATION

1.
CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

The trend in American education is that more and more adults are finishing high school and going on to college. The expansion of college education has, on the whole, reduced the educational inequalities in terms of sex, race, religion, and income, but it has at the same time increased the inequalities in terms of age. The expanded facilities for higher education have been opened primarily to young people. In response to this inequality, correspondence colleges and night school for adults have emerged.

One of the results of the feeling of individuality in the American classroom, is the new trend away from group teaching and replacing it with individual study. Each student is to study at his own speed.

American thought is between theoretical speculation and empirical description. American intellectuals have been required to show the usefulness of his ideas.

Great emphasis is placed on rapid learning. Americans are more concerned with having the child understand what he learns rather than just reciting it.

In America logic is ranked highly.

See page ___

2.
American CONTRAST:

In Australia, the school system is militaristic stressing conformity at the expense of the individual's creativity.

In Europe an intellectual can be respected for his ideas without having to show the practicality of them.

In Japan the emotions are ranked as being more important than logic.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS place a great deal of emphasis on the necessity of both men and women gaining an education; however, uneducated people can still be respected and hold leadership positions in the church organization.

Selected References: (Readings, persons, other)

1972 Readers' Digest Almanac

The Silent Language, Edward Hall, Doubleday & Co., 1959

The Character of Americans. ed. Michael McGiffert, Dorsey Press, 1964

Other validation:(+ Up-date provisions)

See page ___

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Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Related Themes:

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

COMPETITION

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

It is common in the LDS church to use this trait of competition to teach or to raise money or to motivate any type of program.

2. American CONTRAST:

In the Orient the concept of saving face is of the most importance. To the Oriental it is the height of rudeness to embarrass someone or to make them lose face, so instead of trying to win, he may allow the others to come in ahead. Competition is not a motivator.

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

Competition and aggressiveness are typical traits of Americans. To compete and win first prize all the time is a coveted goal. Thus competition becomes a motivating force to the American.

The school system is oriented towards competition and winning. As soon as one pupil who is reciting is stymied, other students are encouraged to fill in the answers. This type of behavior is not to be confused with sportsmanship.

Americans can be motivated to achieve faster if they are somehow placed in a position where they must compete with others. There is a great deal of stress placed on breaking records set by others.

See page ___

Selected References: (Readings, persons, other)

"Ethno-Pedagogy," Henry G. Burger, Southwestern Cooperative Educational Laboratory, May, 1971

The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

Other validation:(+ Up-date provisions)

See page ___

APPLICATION: Prescriptive Intercultural Communications Transfer: Intercultural writing, adaptation, translation:

Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Related Themes:

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

SOCIAL INTERACTION

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

Because of a similarity in beliefs often two LDS Americans will assume a more casual and warm relationship than they would do if they didn't have the common bonds of religion.

2. American CONTRAST:

In Europe or South America, it is impolite to greet or leave a person without a kiss or an embrace. In Arabia it is polite to breathe on the other person in conversation. There is no personal zone in Arabia and the Arab can touch another person's body without considering it as touching the person. In the Greek culture, being outspoken and forthright shows a lack of finesse. In Latin America it is not acceptable for man and woman to be alone together.

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

It is acceptable for strangers, even unacquainted men and women to meet each others eyes. However, it is rude to hold the glance for more than a couple of seconds if not conversing.

The Americans are a non-contact society. It is acceptable to use a kiss or an embrace as a greeting or farewill only among family or very close friends.

Intimite distance is between a couple of inches and two feet, used only with someone they love. The social distance with a casual acquaintance is between two or six feet, used in teaching or lecturing. When forced into the intimite range by a crowded room or elevator, often verbal apologies are made, or each person pretends that the other is not there.

Americans believe that being outspoken and forthright shows honesty.

It is acceptable for a man and a woman to be alone together without having others assume that something will happen between them.

See page ___

Selected References: (Readings, persons, other)

Information from returned missionaries to South America

Hidden Dimension by Edward Hall

The Charcter of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

Other validation: (+ Up-date provisions)

See page ___

APPLICATION: Prescriptive Intercultural Communications Transfer: Intercultural writing, adaptation, translation:

Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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INTERCULTURAL COMMUNICATIONS
THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

Related Themes:

CULTURAL THEME:

VIEW OF GOD

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS people are more religious than the majority of Americans in that they are concerned with their beliefs all the time and not just on Sundays. The LDS tend to be more at home in the scriptures than the average American possibly because of church and seminary instruction.

Sometimes in bitterness divine forces are blamed for accidents or hardships. However, the general consensus is that accidents and sickness are caused by man's carelessness.

2. American CONTRAST:

In most other societies religion is interwoven into all other phases of life. Their work day behavior is influenced by their beliefs. Other cultures often consider sickness as a punishment for sin or as decreed by fate. Some Indian tribes blame taboos or bewitching as the cause for sickness.

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

There is a tendency in America to leave religion as it is or even to remove things from the orthodox views to be more in keeping with modern tastes.

There is a general scriptural illiteracy most probably caused by not teaching religion in the schools. An interest in religious dogma is declining while an interest in relating religion to science or politics is increasing.

In America, religion has become departmentalized. It has a separate function in the lives of people. Americans tend to participate in religion just on Sundays or on special holidays such as Christmas and Easter. Rarely does religion control their weekday lives.

Americans see no relation between becoming ill and religion or fate. They blame themselves for their own carelessness. Americans tend to have an obsession with diseases, medicine and doctors.

See page ___

Selected References: (Readings, persons, other)

A Sociological Almanac for the United States, eds. Murray Gendall, Hans L. Zetterberg, Scribner's New York, 1964.

The Silent Language, Edward Hall, Doubleday & Co., 1959.

Other validation:(+ Up-date provisions)

See page ___

APPLICATION: Prescriptive Intercultural Communications Transfer: Intercultural writing, adaptation, translation:

Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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INTERCULTURAL COMMUNICATIONS
THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

Related Themes:

CULTURAL THEME:

VIEW OF NATURE

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS society is taught that the animals and plants are for man's use, but not for man's misuse. Also they believe that the plants and animals do have spirits. Man is not controlled by fate, but has control over his own destiny. He is free to choose what he will do. Natural catastrophes are not usually seen as punishment. There are some exceptions in church history.

2. American CONTRAST:

Asians view nature as limited in good resources and should not be controlled by man. They consider nature as having a spirit or a soul and man should be in harmony with this spirit. The Orient considers natural catastrophes as a result of fate over which man has no control.

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

In the USA, the common feeling about natural resources is that man must harness and cause the forces of nature to work for him. However, ecology movements have become popular and work to save many areas that have not been exploited by industry thus far.

Americans believe that the external world is physical and does not have a soul or spirit.

For the American, everything is caused. It is hard for the American to grasp the concept of a natural happening or occurrence, he will try to search out the source.

There is little feeling that the weather or that natural catastrophes are punishments for sin. The view is that these occurrences all have scientific explanations and nothing happens contrary to "natural law."

See page ___

Selected References: (Readings, persons, other)

"Ethno-Pedagogy" Henry G. Burger, Southwestern Cooperative Educational Laboratory, May, 1971

American Cultural Patterns: A Cross Cultural Perspective, Edward C. Stewart, April 1971

The Silent Language. Edward Hall, Doubleday & Co., 1959

Other validation: (+ Up-date provisions)

See page ___

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Experiential: (Assimilators,mini-dramas, comparexams, capsules with learning aids,etc.:)

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INTERCULTURAL COMMUNICATIONS
THEMIC CONTRASTS

AREA: []English [] Latin America [] Asia
[] Pacific [] Europe/Near East/Afr.

Related Themes:

CULTURE: American
Language(s):

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

WORK AND ACHIEVEMENT

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS culture admires good honest work. There is probably more status connected to having an intellectual-type job, one that requires thinking. But the man who works with his hands for a living is also respected.

The LDS person is also future-oriented, working to provide a secure future for his family.

2. American CONTRAST:

Most other cultures believe strongly in tradition. The sons will usually follow the vocation of his father.

Many other cultures view work as a day to day thing. They work only to sustain themselves in the present.

In the Orient sitting and thinking is considered doing something.

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

One of the foremost concepts of the American culture is the idea that each individual can achieve any degree of success through hard work. This American Dream is the idea that man can overcome his environment and heredity and make something of himself through his own efforts. This dream is still alive today although there is a trend in some minority groups to deny it. However, the idea that change can be brought about through hard effort is very much a part of the American ideal.

The American is future-oriented; he works hard to improve his position in the future. Other Americans look up to a man who is financially or socially (rather than spiritually) successful.

Americans believe that know-how or experience is more important than tradition.

Americans think that sitting and thinking is doing nothing.

The key word to the American attitude toward work is practicality. It is not worth doing if it is not practical.

See page ___

Selected References: (Readings, persons, other)

all references listed in previous theme discussions

The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

Other validation:(+ Up-date provisions)

See page ___

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[] Pacific [] Europe/Near East/Afr.

CULTURE: American
Language(s):

Related Themes:

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

WEALTH AND MATERIALISM

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

American desire material comforts and possessions. Wealth is a sign of success and the most admirable man is the wealthy man.

There is no incompatibility between the goal of acquiring material comfort and possessions and leading a good life.

The American believes that hard work will be rewarded and there is little stigma attached to working with your hands, although administrative jobs are considered more desirable.

America is a rich nation with many, many products that are considered "necessities" by many Americans. For example, such things as televisions, cars, telephones, washers and dryers, are owned by most Americans and are considered indispensible.

There have been some reactions against the materialism and working for wealth in America in some "hippy" movements. These profess to be returning to the simple, natural way of life. However, the movements seem to lose and gain strength according to individual whim.

2. American CONTRAST:

Orientals often admire most the wise man or the priest. Some will give up every worldly possession and become an aesthetic in search of a philosophy.

The spiritual life is often stressed.

In some countries the stigma of belonging to a lower class is attached to manual labor.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS culture tries to place the emphasis on spiritual growth and development rather than on striving to gain material possessions. Even so respect seems to be paid to those who are materially wealthy. The ideal seems to be one that can be successful in the world as well as being successful in spiritual matters.

See page ___

Selected References: (Readings, persons, other)

A Sociological Almanac for the United States, eds. Murray Gendell, Hans L. Zetterberg, Scribner's, New York, 1964.

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Language(s):

CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
Encyclopedic 3
TABOOS 4
Terms 5
Non-Verbal Cues 6

INDIVIDUALITY

1. CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

The concept of self is an integral part of the American culture. The American sees himself as a separate and distinct person. The American child is encouraged from an early age to make his own decisions and develop his own creativity.

The American resists systems of thought that lose sight of the individual. The American tends to think of groups no matter how large as a collection of individuals.

To the American the idea of being self-reliant is very important. Ironically, they will extol the virtues of being self-reliant but will still accept social security and other aids.

An American trait is the ability to cooperate well with the rest of the group while pursuing individual interests at the same time. To the American, compromise is practical. They accept the goals of the group, but if their expectations are unfulfilled, they feel free to leave the group and join another. Cooperation is for the sake of action, but it does not imply that the American yields his principles.

The American likes to make up his own mind, or likes to think that his decisions are his own even after seeking the counsel of experts. Self-realization is limited only by his capacities to achieve.

2. American CONTRAST:

In other cultures the desire of the individual is to blend into his role in the family. A person will find his expression in a group rather than as an individual. Communism revolves around the group rather than around the individual.

In some cultures an individual cannot work with a group if they believe differently. They cannot get along at work if they do not get along socially.

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

The LDS culture also believes strongly in the individuality of each person. They believe that each individual controls his own destiny. and is free to decide for himself.

See page ___

Selected References: (Readings, persons, other)

North American and Contrasting Values, E. C. Stewart

Other validation:(+ Up-date provisions)

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Language(s):

CULTURAL THEME:

Level: EMIC(dominant) 1
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CONCEPT OF TIME

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

There is a joke about Mormons always starting their meetings late. It is true that most meetings start about five minutes late but there is a question if this is not also an American habit. On the whole, LDS are like other Americans and adhere strictly to some schedule they have created for themselves. Very few things are important enough to interfere with the schedule.

2.
American CONTRAST:

In South America if an appointment is made for 10:00 neither party expects the other to be there until 30 to 60 minutes later. It is not unusual for one party to cancel an appointment for friends or relatives that drop by to visit, or they become involved in something else.

1.
CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

Americans are a time-conscious people. With them, every minute counts. The American will have a schedule and will adhere to it. Often it seems that Americans are enslaved to their schedules, allowing only the most extreme circumstances to interrupt.

When an appointment is set up between two Americans, say at 10:00, each is expected to be there at 10. The other will wait anywhere from 10 minutes to an hour for the other depending on the importance of the relationship. If one party arrives from two to ten minutes late, an apology is usually given. (Exceptions arise when the late party is of a greater importance and the one waiting is his subordinate.)

Americans are oriented toward the future. Every project or work scheme is to improve the future often at the expense of enjoying the present.

See page ___

Selected References: (Readings, persons, other)

"Ethno-Pedagogy," Henry G. Burger, Southwestern Cooperative Educational Laboratory, May, 1971

The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

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CULTURAL THEME:

Level: EMIC(dominant) 1
Sub-Cultural 2
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ROLE OF WOMEN

3. Other Contrasts: LDS, Subcultural: (age-group, m/f, space/time,etc.), supracultural, similar, dissimilar

In the LDS society, the place for the woman is in the home, however, the emphasis is on placing importance on the role of the woman in the home. The woman is encouraged to get an education, but is not encouraged to work unless it is necessary.

Women are encouraged to participate in worthwhile causes but nothing that will conflict with her reponsibilities in her home to her husband and children.

2.
American CONTRAST:

Countries where women are allowed the vote, it is controlled by her husband. Spanish role for women is in the home as mother and housewife. Emphasis is on women remaining in the home. Latin American women are always chaperoned, thus actions can be more open and flirtatious as unwanted attentions will be thwarted by chaperone. Other cultures date one person for an extended period. Dating others is disloyal.

1.
CULTURAL CONTENT: [Trait, affect, priority, trend] Who? What? Where? When? Why? How?

More than half of American women have some type of job in addition to caring for a home and family. Often a woman choses to work rather than working out of necessity.

The American woman has had the vote since the early 1920's. Even so the number of women in high government office has been small. It is not taboo for women to be in high office in government or business, however, the difficulty comes in establishing one's position initially.

The women's liberation movement has started demanding equality for women in the business world and equal representation in government. The demands are for equal work with equal pay and no discrimination in choosing a person to fill a job because of sex.

The American woman is usually allowed free, unchaperoned dating with anyone of her choosing from the age of about 14 or 16. Also it is not unusual for American youth to date casually two, three, or four people during the same time with little feeling of conflict or disloyalty.

Because American women are allowed great freedom of movement, allowing them to move about alone and unchaperoned, the American woman wards off unwanted attentions by restricting body movements, avoiding eye contact, and not making the first move in conversation with a stranger.

See page ___

Selected References: (Readings, persons, other)

The Readers' Digest 1972 Almanac

North-American and Contrasting Values, E.C. Stewart

The Character of Americans, ed. Michael McGiffert, Dorsey Press, 1964.

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See page ___

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BASIC AMERICAN THEMES

taken from

The Character of Americans, Michael McGiffert, ed., the Dorsey Press, 1964.

ACHIEVEMENT AND SUCCESS

The stress is upon personal achievement, especially secular occupational achievement. It does not comprehend the person as a whole, only his accomplishments, emphasizing the objective results of his activity. Success is linked to achievement, making achievement associated with work. Success is a derivative reward for active, instrumental performance. Money is the symbol of success, intelligence, and power. Americans value actions and the mastery of the physical world.

ACTIVITY AND WORK

Laski stated that few Americans "find it easy to be happy unless they are doing something." The individual tends to "face outward," to be concerned in making things happen in the external world. It originates from the early religious and frontier experience; change brought work, and action. Work as an end in itself is shifting the focus of positive valuation to certain patterns of achievement and success.

MORAL ORIENTATION

Tend to see the world in moral terms, a systematic moral orientation by which conduct is judged. The central American moral themes have derived from Judaic-Christian ethics. America's beginning was rigidly formed from the so-called Puritan ethic and has gone through drastic modifications. Such moral ideals were: To work hard, to lead an orderly life, to have a name for integrity and fair dealing, not to spend one's substance in reckless display, to have the resolution to carry out the purposes you undertake.

HUMANITARIAN MORES

The emphasis is upon any type of disinterested concern and helpfulness, including personal kindliness, aid and comfort, spontaneous aid in mass disasters, as well as the more impersonal patterns of organized philanthropy. Agencies, organizations, etc., have been formed to account for the various diseasters (not by fault of their own) Americans encounter. This is related to other values such as equality and democracy, and has clashed with the rugged individualistic philosophy.

EFFICIENCY AND PRACTICALITY

From the emphasis of adaptability, technological innovation, economic expansion, up-to-dateness, practicality, expediency, a standard has been set against which activity is judged. Emphasis on efficiency is related to the high place accorded science and to the overweening importance attributed to practicality. One of the blackest public curse-words we have is "impractical." Practical orientation is basically short-range adjustment to immediate situations. Standards of pure efficiency can apply to any kind of human behavior.

PROGRESS

To the American mind, "forward" is better than "backward." There is faith in progress and high evaluation of the future in contrast with other cultures outside the U. S. This originates from the earliest American days where America was promise, rather than past; hope, rather than accomplishment. This involves acceptance in changes.

MATERIAL COMFORT

Commercial advertising has emphasized comfort and effortless gratification, making its major focus on receiving, looking at, being catered to. New patterns of consumption and leisure actually are being assimilated to older values, such as "consumption" may be

interpreted both as reward for achievement and as a kind of achievement itself; the use of "gadgets" may just confirm the value of instrumental activity; and recreation may be evaluated as a means for maintaining the capacity for work and achievement.

EQUALITY

A value epitomized throughout history yet subjected to more strain in modern times than most other values. America cannot be claimed to total equality, yet the extent of the so-called objective or material inequalities, however, is itself in part a function of the basic value-system. Intrinsic equality is widespread in American culture, in the form of a specifically religious conception and in the more secularized formulations that attribute to the value of every person.

FREEDOM

Freedom is compatible with causality and determinism; it does not mean uncaused behavior, but rather behavior that is not subject to restraints that are in some sense external and arbitrary. A dominant valuation of freedom has been the equating of "freedom" with control by diffuse cultural structure rather than by a definite social organization. Equality and freedom are necessary to one another, and neither can be pressed to extremes without damage to the other.

EXTERNAL CONFORMITY

American culture produces a stress on external conformity. It becomes a "social currency" making is possible to continue to society in spite of many clashes of interests and basic values.

SCIENCE AND SECULAR RATIONALITY

These have transformed the external conditions of American culture. The prime quality of "science" is its basic method of approaching problems--a way of thought and a set of procedures for interpreting experience.

NATIONALISM-PATRIOTISM

Intergroup cleavages make one's own group the point of reference for judging all others. An important component of American nationalistic values is that a generalized sense of fulfillment and confident hope has been built into the culture for over two centuries. It is believed that the American way of life is so morally superior that it should be widely adopted elsewhere. Intense nationalistic conflict will always have drastic consequences on the value systems of a democratic society.

DEMOCRACY

The main American concepts of democracy are consistent with a particular set of value postulates concerning the nature and significance of the individual in society.

INDIVIDUAL PERSONALITY

High value is set on the development of the individual personality and is correspondingly averse to invasion of individual integrity. It is important in American tradition but is subject to very powerful contravening influences. Individual personality is embedded in the central affective-cognitive structure of the representative personalities of the culture.

RACISM AND RELATED GROUP-SUPERIORITY THEMES

As a deviant, it is contrary to the main thrust of American society. Tension is caused on values centering around the concept of the responsible individual personality versus values organized around categorical organic conceptions.

Evaluation AIDSHEET

The Language Research Center would appreciate receiving your evaluation of the materials you have just read. Please comment on that which seemed helpful, which needs more emphasis, or which has not been treated as you feel it should have been. Comments on style and format are also sought.

Please return your evaluation to Language Research Center
267 FB BYU
Provo, Utah 84602.

Thank you for your help.

BYU/LRC

INTERCULTURAL COMMUNICATIONS REPORT II

Extended Stay

PURPOSE: To help people ". . .come to understanding. . .after the manner of their language." (D & C 1:24) This is the essence of intercultural communication.

Your responses on this report will be used in orienting Church personnel and others so they can benefit from your experience.

Please respond as completely as possible, where applicable. Use other sheets of paper if necessary. Mail the report to the Language Research Center, [redacted], BYU, Provo, Utah 84602. 267 F.B.

Those who come after you will appreciate what you have done to make their visits easier and more effective. Thank you.

NAME_____

MAILING ADDRESS_____

_____

DATE_____

AREA VISITED_____

PURPOSE OF VISIT_____

_____

DATE OF VISIT_____ 197__

to _____ 197__

CULTURAL BACKGROUND:

Nationality_____

Parentage_____

Where raised_____

Contact with other cultures_____

_____

_____

1. What cultural differences (behavior, values, customs, dress, etc.) between you or others and the local people seemed to block effective communication?

2. What effective solutions did you or others use to solve the communication concerns?

3. Give specific examples of how the people showed acceptance or rejection of your message. (Please indicate WHY the message received this response.)

4. What major religious, political, or social beliefs of the people limit their acceptance of your message?

5. What typical LDS, American, or other translated terms tend to give a false impression or to be misunderstood in translation?

6. Which of the following were difficult to implement locally because of intercultural communications barriers:

   a. Church programs (welfare, prospective elders, MIA, etc.)?

   b. Church procedures (delegation, counseling, scheduling, etc.)?

   c. Church activities (MIA cultural arts, transportation concerns, etc.)?

   d. Other?

7. If you or others used prepared aids such as films, outlines, booklets, or manuals, handouts, etc., in presentations, please answer the following:

   a. In your opinion, were the materials too sophisticated or not practically suited to specific needs of the people? Why?

   b. Which examples or situations used in the materials did the people NOT understand because they did NOT apply to their situation?

   c. How could materials specifically be improved or made more meaningful to the people in the cultural area you visited?

8. What suggestions do local people make regarding ways of establishing better communication between themselves and official visitors? (Please give examples and their source.)

9. Whom did you or others you know meet or learn about who seemed particularly aware of intercultural communication concerns of the people? What can be learned from this person(s) and how?

10. What other suggestions (recommendations, comments, questions, observations, etc.) do you have to improve Church communications in this cultural area?

Your contributions are appreciated. Please send this report to: Language Research Center
267 FB BYU
Provo, Utah 84602

BYU/LRC/March 1973/200

BYU/LRC

INTERCULTURAL COMMUNICATIONS REPORT
Brief Visit

I

PURPOSE: To help people ". . .come to understanding. . .after the manner of their language." (D & C 1:24) This is the essence of intercultural communication.

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Those who come after you will appreciate what you have done to make their visits easier and more effective. Thank you.

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MAILING ADDRESS_____

_____

DATE_____

AREA VISITED_____

PURPOSE OF VISIT_____

_____

DATE OF VISIT_____197_ to

_____197____

CULTURAL BACKGROUND:

Nationality_____

Parentage_____

Where raised_____

Contact with other cultures_____

_____

_____

1. What behavior did you observe that was quite different from what you were accustomed to in your own culture?

2. Give specific examples of how people showed acceptance of your or others' workshop, speech, interview, or other message. (Please indicate WHY you think this response was given.)

3. If you or others used prepared aids such as films, outlines, booklets, manuals, handouts, etc., in presentations, please answer the following:

   a. In your opinion, were the materials too sophisticated or not practically suited to specific needs of the people? Why?

   b. Which examples or situations used in the materials did the people NOT understand because they did NOT apply to their situation?

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267 FB ~~163 FOB~~, BYU
Provo, Utah 84602

BYU/LRC/May 1973/200
BYU/LRC/March 1973/200